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ingenious conceptions do not improve life, but life, on the contrary, becomes worse and worse.

People have arranged a garden, and in the most approved manner have planted in it the most precious plants, which they manure, water and tend; and they have forgotten one thing. They have left a breach in the fence, and cattle enter the garden and tread down and tear up all that is in it; and the people are surprised and grieved, and cannot at all understand why all their labor leads to nothing.

That is what is happening in the life of the men of our so-called Christian world. They have invented all kinds of religious and political laws, which are supposed to protect them and have improved their physical condition in all sorts of ways; they interchange thought across the oceans, they fly through the air, they perform various miracles; but they have allowed one small deviation from what is taught by the wisdom of past ages as well as by their own reason and heart: they have acknowledged the right of man to slay his fellow; and all their religious and political defences cease to be defences, and all the miracles of technical improvements not only do not promote their welfare, but destroy it.

This happens because, before setting up such, or such other, organization of life, before perfecting the means to utilize the forces of nature, man should first of all set up the religious-moral teaching revealed to him thousands of years ago that in every human body there dwells one and the same divine spirit, and that therefore no man, and no body of men, can have any right to violate that union of the divine spirit with the human body by depriving a man of his life. And the acknowledgment and establishment of such a moral-religious teaching is not only possible, but life becomes impossible without the acknowledgment and establishment of such a moral-religious teaching, which is simply the true meaning of the teaching of Christ, known and near to us all. And I believe our absurd and horrible revolution will bring the majority of Russians to the admission, to the acknowledgment, and to the practice of this religious-moral principle of Christian doctrine.

XI. WHAT MUST WE DO?

Yes, all this will be so when the kingdom of God comes; but what must we do till it comes? Do what is necessary that the kingdom of God may come! What must a hungry man do while he lacks food? Work to procure food. Food does not come of itself, nor will the kingdom of God; that is to say, a good life for mankind. We must make it. And, to make it, we must cease to do the greatest of evils: that which most of all confirms people in their evil life — murder!

And to cease to do this, very little is necessary. The consciousness that the slaughter of his fellow runs counter to man's nature is already in Christendom sufficiently rooted in the great majority of men. It is only necessary to understand, admit and incorporate in life the idea that we are not called on to organize other people's lives by violence, which inevitably results in murder; and that no murder we commit, in which we participate, or by which we profit, can be truly profitable to others or to ourselves, but, on the contrary, can only increase the evil we wish to correct. If people would but understand that,—and, refraining from all interference with other people's lives, would cease to seek to im-

prove their position by external, coercive organizations necessitating murder, and would seek to improve it by each man drawing personally near to the ideal of perfection clearly placed before him by Christian teaching, and quite irreconcilable with murder,—that organization of life which people now vainly strive to bring about by external means that only make life worse and worse would come about of itself.

There is but one way of freeing men from the ever-increasing ills they bear; that is, by acknowledging and introducing into life in the new era now dawning on humanity the true Christian teaching: that teaching which, if its basic principle — non-resistance to evil by evil — be not acknowledged, becomes merely an hypocrisy, that binds no one to anything, and far from altering the bestial, animal life men now live, merely confirms it.

"Ah! this is the old story of non-resistance once again," I hear self-confident, contemptuous voices remark. But what can a man do who sees the crowd crushing and destroying one another, push and press against a solid door, hoping to open it outwards, while he well knows that the door only opens inwards?

August, 1907.

New Books.

BETWEEN THE DARK AND THE DAYLIGHT. By W. D. Howells. A book of short stories. New York and London: Harper Bros. Price, \$1.50.

This is a collection of original studies in psychology, of a mystic, romantic type, with a background of everyday life that is taken partly from American and partly from European scenes. The stories are written in the author's characteristically easy and cheerful style. The fifth story, "Editha," bears upon the question, whether or not it is right to go to war. Its hero, George Gearson, is a young man who has been taught by his mother that war is wrong, but who at the breaking out of the Spanish-American war is persuaded by Editha, his sweetheart, to enlist. Editha's knowledge of war is purely sentimental, as she has never come in contact with its horrors and consequences; she is thrilled with the glory of military patriotism. The young man, desirous of keeping her favor, conceals his misgivings and marches off to the front, expecting to return in victory. Strangely enough, and to the astonishment of Editha, he is among the first to be killed in battle. After a period of deep affliction and of prostration, she visits young Gearson's invalid mother in her Western home. The girl is clad at the time in deep mourning. Mrs. Gearson, who hates war more than ever and knows that her son would not have enlisted of his own accord, receives the young lady coldly. The following is a part of the conversation which took place at their interview:

"I suppose you would have been glad to die," said the mother ironically to Editha. "Such a brave person as you! I don't believe *he* was glad to die. He was always a timid boy that way; he was afraid of a good many things; but if he was afraid, he did what he made up his mind to. I suppose he made up his mind to go, but I knew what it would cost him by what it cost me when I heard of it. I had been through *one* war before. When you sent him you didn't expect he would get killed."

The voice seemed to compassionate Editha, and it was time. "No," she huskily murmured.

"No, girls don't; women don't when they give their men up to their country. They think they'll come marching back somehow, just as gay as they went, or if it's an empty sleeve, or even an empty pantaloons, it's all the more glory, and they're so much the prouder of them, poor things!"

The tears began to run down Editha's face; she had not wept till then; but it was now such a relief to be understood that the tears came.

"No, you didn't expect him to get killed," Mrs. Gearson repeated in a voice which was startlingly like George's. "You just expected him to kill someone else, some of those foreigners, that weren't there because they had any say about it, but because they had to be there, poor wretches — conscripts, or whatever they call 'em. You thought it would be all right for my George, *your* George, to kill the sons of those miserable mothers and the husbands of those girls that you would never see the faces of." The woman lifted her powerful voice in a psalm-like note. "I thank my God he didn't live to do it! I thank my God they killed him first, and that he ain't livin' with their blood on his hands!" She dropped her eyes, which she had raised with her voice, and glared at Editha. "What you got that black on for?" She lifted herself by her powerful arms so high that her helpless body seemed to hang limp its full length. "Take it off, take it off, before I tear it from your back!"

Although the object of Mr. Howells in telling this story is is not to make an argument against war, as is shown by the conclusion, which leaves the reader in doubt, not only as to the purpose of the story, but as to the author's own point of view, it nevertheless provides a strong, ethical argument against war, the most telling part of which comes into the extract which has been quoted. While one cannot wholly admire the manner of the mother, her condemnatory words are so full of truth that when taken together with the incident of her son's enlistment and death they impress the reader with the one-sidedness and shallowness of Editha's point of view.

THE CULT OF THE RIFLE AND THE CULT OF PEACE.
By H. S. Perris, M. A. Preface by Dr. J. Rendel Harris, president of the National Free Church Council, London: T. Sealey Clark & Co., 1 Racquet Court, Fleet Street, E. C. 61 pages, boards.

This booklet contains the lecture given by the author in August this year before the Summer School of the Free Churches at Cambridge, England, somewhat expanded. Its purpose is "to set forth the essential principle and object of the peace movement," the necessity of a more efficient organization of the movement in England, and to point out the real significance of the "Campaign"

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of Earl Roberts, and to try to "save the schools from the inundation of physical-force teaching." Under such sub-heads as "The Cult of Peace," "Timidity at The Hague," "The Old Anarch of War," "The Militarist Reaction," "The Naval Alarmists," "Militarism in the Schools," "A Parliamentary Peace Force," etc., Mr. Perris gives us an unusually clear and forcible exposition of the military situation in England at the present time, and of the purposes of the movement, which is finally to uproot and cast out the national militarism and jingoism. The author urges that a strong effort be made among the constituencies throughout England "to secure a more powerful and efficient advocacy of the principles of peace in the Imperial Parliament," and also that the peace movement be carried into the schools, colleges and universities of the land. It is a timely book and ought to have wide reading at this Christmas time. Its value is increased by a short bibliography of peace, and by several short appendixes, one of which is a diagram showing the expenditures of the principal military and maritime powers in armaments in recent years.

International Arbitration and Peace Lecture Bureau, 31 Beacon Street, Boston.

The following persons may be secured to give lectures, club talks and addresses before public meetings, churches, schools and other organizations on international arbitration and peace. Those wishing their services should communicate directly with them as to dates and terms.

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